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Edited by J. ARTHUR PEARSON.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. J. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11, Mr. H. G. CHANCELLOR, M.P.; 7, Rev. J. F. PARMITER.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. S. P. PENWARDEN.
 Forest Gate, Upton-lane, 11, Rev. T. P. SPEDDING; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPEB, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPP.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. Morning Service only.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. W. LUMMIS.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Rev. J. HARWOOD, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. J. C. POLLARD.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. G. C. CRESSBY.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAM JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
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 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. W. HAWKES.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30. Services resumed, September 3. Rev. GEORGE BURNETT STALL-WORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

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BIRTH.

PRESTON.—On July 19, at 6, Moira-street, Calcutta, the wife of Arthur Preston, of a son.

MARRIAGE.

SHANKS—LLOYD.—On July 26, at the Unitarian Church, Moss Side, Manchester, by the Rev. A. Cunliffe Fox, B.A., assisted by the father of the bridegroom, Robert Brooke Heys, elder son of Rev. W. R. Shanks, of Leeds, to Ada, daughter of Mrs. W. Lloyd, of Moss Side.

GOLDEN WEDDING

BAILY—GIBSON.—On July 25, 1861, at Trinity Church, Paddington, by the Rev. W. P. Baily, Chaplain at Hampton Court Palace, and Rector of Great Walsingham, Walter Baily, Esq., Fellow of St. John's College, Cambridge, and son of John Baily, Esq., Q.C., to Mary Anne, only child of T. F. Gibson, Esq., of 124, Westbourne-terrace.

DEATH.

RAWLINGS.—On July 22, at The Croft, Chalfont St. Giles, Bucks., the Rev. Henry Rawlings, M.A., the beloved husband of Julie Braun Rawlings, in his 55th year.

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 Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Universal Races Congress has been held in London this week under the most happy auspices. The promoters have been successful in generating a large fund of enthusiasm and enlisting the co-operation of eminent men belonging to almost every kindred and tongue and nation. Lord Weardale, who presided at the opening meeting, emphasised the value of the growth of mutual understanding as a condition of the world's peace, and peace in the large sense of fruitful co-operation and the promotion of the common good of humanity through the growth of sympathy, the appreciation of alien virtues, and the scientific study of racial facts, is the large aim which the Congress has in view.

THAT it has been possible to call the Congress into being at all is impressive evidence of the contraction of the world. The study of anthropology and comparative religion, the facilities of travel, and the growing pressure of racial problems in international politics, have given it a significance in the world of thought, and a tangible reality in the world of daily facts, which go far beyond the most sanguine dreams of a few years ago. It has appealed to the public imagination and captured the daily press. No one has thought of it as a coterie of scholars discussing questions remote from ordinary life. It has achieved the remarkable result of making a large number of people realise that they ought to study the principles which underlie wise and just relationships between men of different race and religious tradition, the East and the West, one stage of civilization and another.

THE publication of the papers presented to the Congress in a substantial volume, which was in the hands of most of the members, was a wise economy of time, and gave dignity and importance to the discussions.

The latter were marked by complete freedom of utterance and considerable divergence of view. Some people hold that hitherto the sentimentalist has been allowed to claim a monopoly of wisdom and virtue on these questions. The "sentimentalist" can make out a very strong case for himself; but it is only through the clash of rivalries of thought that truth is found. Science, cool, collected, impersonal, must speak its word as well as moral idealism.

THE Questionnaire, which was distributed before the Congress, gives the best idea at once of the intricacy and of the extraordinary interest of the problems which it set itself to study. Many of the questions are purely scientific, dealing with the influence of heredity and environment; others are concerned with large social and spiritual ideals. "To what extent is it legitimate to argue from differences in physical characteristics to differences in mental characteristics?" is the first question. "How would you combat the irreconcilable contentions prevalent among all the more important races of mankind that their customs, their civilization, and their race are superior to those of other races?" is another. A third was as follows: "Do you consider that there is fair proof, and if so, what proof, of some races being substantially superior to others in inborn capacity, and in such case is the moral standard to be modified?"

IN an article on "Racial Problems and the Congress of Races" which Sir H. H. Johnston contributes to the August number of the *Contemporary Review*, he gives some indication of the way in which he would propose to answer some of these questions. He thinks, for instance, that the growth of the knowledge of anthropology and scientific ethics will enable the Negro, the Chinaman, the Hindu, the Malay, and the Amerindian to understand "that during the long martyrdom of humanity the White man has been nearer right than they have been, and that the debt which they owe to his intelligence, perseverance,

bold originality and deathless hope in the future, far outweighs any accidental cruelties or acts of injustice which he may have committed in his march over the world."

IN regard to the value of a common religion, Sir H. H. Johnston makes the following interesting suggestion: "If some such Inter-racial Congress as that which is now meeting in London could define a religious basis, such as the Christianity of Christ, on which all nations and civilised races could agree (as they may agree on a universal language, weights and measures, currency, quarantine regulations, scientific nomenclature, an international code of law), and on this basis regulate their inter-racial, international dealings; then in their own homes and local temples they could still continue to carry on other forms of worship of Divine, human, animal, vegetable, or meteoric attributes (one word, 'Divine,' covers all these phases of life and energy), such as were not inconsistent with the principles of the basic religion. "Japan," he continues, "would take a tremendous step forward in the comity of nations if to-morrow she declared her State religion to be undogmatic Christianity."

THE excitement over the Rev. J. M. Thompson's book on "Miracles in the New Testament," to which we referred last week, seems to have goaded the Bishop of Winchester into rash and ill-considered action. As visitor of Magdalen College, he has intervened to suspend Mr. Thompson from his clerical functions. It is on the one hand an inhibition of scholarship on the part of ecclesiastical authority, and on the other a serious menace to spiritual religion within the Church of England. The danger and folly of making Christian loyalty depend upon the literal acceptance of miracles, and not upon qualities of character and spirit, could not be illustrated better than by an article by Dr. Lock, the Warden of Keble, which appeared in the *Guardian* last week. He reduces the whole matter to a question of possibilities and probabilities, and what is considered

to be fitting in the case of a unique Person.—just the things which no wise man will erect into a dogma and use as a test.

* * *

THE announcement of the retirement of the Rev. Alexander Gordon from the position of Principal of the Unitarian Home Missionary College, Manchester, which he has held for more than 20 years, will be received with strong feelings of regret, especially by his old students. His vast stores of learning have shed lustre upon the College, which he has served with such conspicuous devotion, while the staunchness of his friendship and his unflinching kindness of heart have cheered and helped the men whom he has trained for the ministry. As a scholar Mr. Gordon has ploughed a rather lonely furrow. He has wandered far in the byways of historical lore where few have been able to follow him. Much of the wealth of his mind has been garnered for posterity in the pages of the *Dictionary of National Biography*; but many of his friends will hope that leisure from official duties will prompt him to do further work among the antiquities of Nonconformist history, a subject on which he has an unrivalled reputation for the breadth and accuracy of his knowledge.

* * *

THE succession of Dr. S. H. Mellone to the position left vacant by Mr. Gordon was not unexpected. He will bring to his new office the broad culture and the open mind of Manchester College, Oxford, and his own philosophical gifts, which have won already wide recognition. As a frequent and valued contributor to our columns, we offer to him our respectful congratulations upon his appointment to a position of honour and responsibility and public usefulness. It is in the larger industrial centres that religion has to test its truth at the bar of fact, and Manchester offers unique opportunities for the fusion of the life of thought with the life of service.

* * *

THE death of Sir P. W. Bunting took place too late for any tribute to his memory to appear in our columns last week. With all who honour the best traditions of English journalism and quiet faithfulness to noble causes we desire to pay respectful homage to his work and influence. In literary circles he will be remembered as the successful and judicious editor of the *Contemporary Review*, in public life as the friend of oppressed peoples and the loyal advocate of social reform. He served the Wesleyan Methodist Church to which he belonged, in many capacities. He was one of the best friends of the West London Mission; he helped, in conjunction with the Rev. Hugh Price Hughes, to found the Evangelical Free Church Council; and in 1902, after Mr. Hughes' death, he took over the editorship of the *Methodist Times*, an office which he held for five years.

PROFESSOR SANDAY'S CHRISTOLOGY.

THE religious life is a hidden life. It is hidden in more senses than one. There is more in it than can be expressed or formulated, just as there is more in instinct than any intelligence can explain. The intellect, says Bergson, is characterised by a natural inability to comprehend life. In so far as Religion is an instinct and an intuition (and it is both) it is mysterious and indefinable. It is at last a mystical experience that ever abides unanalysable in the depth. It is a life that is hid with Christ in God. To understand it would be to understand God. But, said one of the mystics, if I had a God whom I could understand I would never hold him to be God. The great mistake of the early doctors of the Church was to suppose they could translate Spiritual Life into a closed and final Theology, or the personality of Jesus into a trim and unalterable Christology. It was this over-ambitious trust in the intellect, this immodest confidence in human reason that fabricated those imposing structures of dogma which, in trying to conserve, cramped and paralysed the Life of the Church. To this dogmatic arrogance we owe the great controversies respecting the twofold nature of Christ which culminated in the Trinitarian formula. It seems to us to-day absurdly petty and inadequate to the unfathomable mystery of the Godhead. But it is not more absurdly petty than the Unitarian formula which in its own way is just as over-ambitious and dogmatic. To say that God is a Trinity in Unity with the Trinitarian, or to say that God is a Multiplicity in Unity with the Unitarian, leaves us quite cold and quite uncomprehending. One is of about as much use as the other, and both have little or nothing to do with Christianity. Even as metaphysics they are doubtful; as religion they are empty.

Our spiritual life is hid. Strangely enough it is the Trinitarians who are now ready to acknowledge this most frankly. They recognise that they have been a little too greedy for system, too confident that God and Jesus can be translated into intellectual terms. They begin to wish that the early Church had tampered less with these realities and had been more ready to let them make their own impression and tell their own religious truth from age to age; that they had had the humility to permit ultimate mysteries to remain mysterious. They feel to-day that the manner of communion between God and man, that the method of God's revelation through man and of God's indwelling in man cannot be stated in precise and logical terms. There is always something that escapes us, something which the heart can experience but

which the head cannot understand. It is a peace which passeth all understanding, it is to know the love of Christ which passeth knowledge. When both Trinitarians and Unitarians are wise enough to admit this, the controversy between them will simply lapse by default as something quite obsolete if not unmeaning, and we shall be able to set aside all sterile discussions and the Church can resume her primary interest in morality and devotion, in Christian work and worship.

One of the most distinguished Trinitarians of the day is doing much to bring near this better day, though he might disapprove of the aim as we have stated it. Dr. Sanday is a refreshing example of a scholar who has grown less conservative and more radical in his theology as he has grown older. He is an exception to the rule that men get set and unprogressive after they pass middle age. He was never more wisely bold or more intellectually youthful than to-day. There is no touch of recklessness in his writings. Neither is there a touch of timidity. He probes and tests like an Alpine climber, prodding the snow with his piolet lest he enter into a crevasse. But he advances, carefully indeed, yet with complete confidence and courage. The crown of his labours, his great work on the life of Jesus, is yet to appear, and is eagerly, almost nervously, expected by the theological world. In the meantime, he has thrown off certain preliminary studies—overtures to the main composition. The last of these was a book on "Christologies: Ancient and Modern," which was reviewed in our columns (June 11, 1910). The most interesting thing in that book was a bold attempt to explain the union of God and Christ on lines analogous to the union of God with every other man. In that volume he said that "The Life of our Lord, so far as it was visible, was a strictly human life: he was, as the Creeds teach, 'very man.' There is nothing to prevent us from speaking of this human life of his just as we should speak of the life of one of ourselves." The way in which Professor Sanday approached the problem was the way of that modern psychology which speaks of the subliminal or subconscious self—a theory made familiar by the late F. W. H. Myers and William James. According to Dr. Sanday this subliminal self is the link and the channel between God and man. As the human life of every man is in its deepest hiddenness continuous with the life of God Himself, so was the life of Jesus.

It is natural that such a daring application of the psychology of the subliminal self to the Christological problem should not escape criticisms. We have been made familiar with these criticisms in the *Hibbert Journal*. To these Professor Sanday now replies in a supple-

ment "Personality in Christ and in Ourselves."* Speaking of the main work, he admits that, not being a professed philosopher, he was trespassing off his own proper ground; but he makes the neat retort that he was, at any rate, trespassing in pursuit of game started on the theological side of the hedge. After reading this reply, we may sum it up briefly in the military (not sporting) phrase, that he sticks to his guns. Indeed, in some respects, this later brochure states his former position more firmly than ever. His critics were mistaken in imagining that he treated the unconscious or subconscious states as superior in themselves to the conscious states. That was not at all his intention. He meant what he said to be added to our current ideas and not as a substitute to them. The superiority belongs to the Divine Spirit and its action, not to the mere psychical processes themselves. In this later work he treats very clearly of the nature of Personality, and reveals a mastery of its psychology which makes it quite unnecessary for him to apologise for not being an expert. To our readers the most interesting feature is his fresh insistence on the analogy that exists between the Divine in ourselves and the Divine in Christ. The Spirit spoke to the prophets by acting upon and through the inner faculties and processes of their being. "And it is in the same manner, and through the same channels that He speaks to us. There is no fundamental difference between the psychology of St. Paul and St. John and that of modern times. It would in no way disturb their language or meaning if we were to insert the 'subliminal self' as the medium of Divine inspiration and Divine indwelling."

So far, then, Dr. Sanday puts the prophets and other men within the same law of inspiration. But he does not stop there. "That which was true of the servants—the prophets and holy men of old—was true also of the Son. Even with Him, in His incarnate nature, Divine inspiration and Divine indwelling was not essentially different in the mode and region of its working." Yet Dr. Sanday insists on an aspect of unlikeness as well as of likeness. His words on this point, although he says he has endeavoured to make them as precise as possible, are even now not free from obscurity. "If we believe that there is but one God, then we must believe that there is but one Divine. There are not two kinds of Divinity or Deity; there is but one kind. If, or in so far as, the Holy Spirit may be said to dwell in our hearts, it was the same Holy Spirit who dwelt in Christ. The difference was not in essence, nor yet in the mode or sphere of the indwelling, but in the relation of the indwelling to the Person." But we naturally interrupt here with the old obstinate

question which Dr. Sanday refuses to answer. Is there also not a difference between any one man and any other man in the relation of the indwelling to the Person? Is it not this that constitutes the fundamental *vocation* and *uniqueness* of man and man? But at any rate, in the matter of the supremacy and completeness of the Divine in Christ, Dr. Sanday is quite unambiguous, and this, indeed, is his last word, so far, to all our cross-examination of him. "There are Divine influences at work within ourselves; and those influences touch more lightly or less lightly upon the Person, but they do not *hold and possess it*, as the Deity within Him held and possessed the Person of the incarnate Christ. There is a chasm, which we may conceive filled, but which, as a matter of fact, never is filled. If we take the high-water mark that human language has ever reached, that astonishing saying of St. Paul's, 'Nevertheless I live, yet not I, but Christ liveth in me,' there, no doubt, the Apostle is speaking of an ideal which he can conceive realised, though it never has been and never will be, completely realised. Our human experience falls far short of it. If we could conceive of it as realised, we should say not that there were two Gods, but that there were two Incarnations."

That is the furthest point to which Dr. Sanday can go. "I would not myself wantonly go even as far as this." The obvious criticisms from the side of what he would call a "reduced" Christianity is, first of all, that there seems no reason why we should limit the reality of Incarnation to one man. May not the truth of Incarnation which finds its supreme instance in Jesus be universalised without danger of dilution? Secondly, does not an ideal which was realised once, and which *never will be realised again*, need to be better and less forbiddingly stated? In one sense, of course, God is a realised ideal which never can or will be realised by anyone, not even by Jesus, for in the ultimate and perfect meaning of the word "there is none good but one that is God." Similarly, as each man has to fulfil a unique calling and a unique place in historical development, however exalted or lowly, it may be said that Jesus, as the fulfilment of the Messianic Idea and as the Church's King of Saints, has realised an ideal which no one again can or need realise. But *ethically* an ideal is no ideal unless it is capable of realisation. Apart from this, it is an enervating illusion. The Ideal of Divine Sonship can be no ideal for us unless, within the order of the divine family and subject to the preservation of personal uniqueness, each human being can and must realise it. And in the highest spiritual sense it is true that God Himself is an ideal which in our measure we can and must realise according to those authoritative words, "Ye therefore shall be perfect, even as your Heavenly Father is perfect." So may every man be "filled unto all the fulness of God."

PRESENT DAY PROBLEMS.

THE FEEBLE-MINDED.

BY MISS MARY DENDY.

III.

WITH regard to crimes of violence, theft, and so forth, the reason why the weak-minded are specially prone to commit them is not far to seek. These poor souls do not in any real sense possess themselves. They have not the will-power to protect themselves, either from the evils of the outer world or from the temptations of their own animal passions. They obey the next impulse, whether it be from within or from without, and they would generally be put to it to explain why they have done anything that is wrong. Take this case as an example: "J. and W., men of 26 and 20, were charged with a series of thefts and burglaries. They were tailors working together. The bar-rister employed to defend J. could say nothing in excuse or extenuation of the offences, and could suggest no motive. The prisoner was not in need, and was not intemperate, did not bet, and was respectably connected. This man was sentenced lightly on condition of his people undertaking to look after him, which they did by promising to see that he emigrated! On behalf of the other prisoner, medical proof was given that he was of uncertain intellect and might be easily influenced to do wrong. The Judge said he could not at all understand why J. had committed the crime. He also told W. that whether he were clever or not he must be good."

Is the Judge the only one who cannot understand? Is it not too likely that the older prisoner did not himself understand? And as to poor puzzle-headed W., can anything be more futile than the method of the law with regard to him? He is told that he must be good even if he is not clever, and is sent to prison for three months, to come out minus a character, dropped to the level of other weak and wicked human beings. It would take a very clever person to be good in such circumstances, and W. is not clever. He belongs to the crowd of poor creatures of confused mind who pass through life as in some miserable nightmare. To all of us birth happens and death happens. Those of us who are sane *know*, whatever we may *think*, that between birth and death we have the power, to a great extent, of guiding our own lives. We have the choice between good and evil. To these less happy brethren of ours not only do birth and death happen, but everything that comes between; their lives are one long happening. They find themselves, poor miserable little creatures (those of them that are not born to riches), full of aches and pains that are not the lot of normal children; they are mocked and tormented by their own passions and by other boys and girls, who, whilst very kind to cripples and the blind, whose infirmity they can see and understand, are, too often, perfectly brutal in their treatment of the mentally infirm. Then they reach adolescence, and they happen to

* Oxford: Clarendon Press. 2s. net.

grow up. Very shortly parenthood happens; sometimes marriage has happened first, but that makes very little difference, except that, in the case of a man, his condition is bettered, because he will have a woman to work for him. Apparently, no man is so wanting in wit that he cannot find a wife. One thing happens with almost unfailing regularity, they happen to be unemployed; very frequently they happen to be criminals. Fortunately for all concerned, they generally happen to die young, but not before, as a rule, should they have reached this point in their career, they have happened to have a large family, many of whom will happen to die, but some of whom will live to carry on the horrible tradition.

Think for a moment what all this means, and let us remember that from the point of view of the mischief done to the race, it is much the same whether the case be that of a hooligan on the streets or a marquis spending an enormous fortune on neckties and jewellery. These people are the failures of life, and they are a dead weight upon the successes. But it is not only that they are themselves failures; they are, almost all of them, at large and at liberty to take upon themselves the duties and responsibilities of parenthood, and it is certain that they hand on their incapacity to some at least of their descendants, often in an aggravated form. Nor does it make against my argument that some of the children of a weak-minded man may not themselves be weak-minded; they are of a degenerate stock. The trouble may be latent in them, but it will crop out again, and the world will be the worse for their existence. Thus, a woman I know, of independent means, brought to me her grown-up son to ask me to find a school for him in which he could be taught to be self-supporting. He was a youth of very marked mental defect; he had been at school all his life, more or less (he was about eighteen years old), but had not learned anything worth mentioning. He was very religious, and was eaten up with conceit. His father committed suicide, his grandfather died of brain-trouble, one of his father's sisters committed suicide, and one was an idiot. His grandmother was an authoress of some note. The mother had a daughter as well as this son; she confided to me her hope that the girl would soon marry, as she was very pretty and had nothing the matter with her excepting eczema and chronic catarrh. I could not make her see that there would be any harm or risk in the marriage of such a girl. She simply replied that her daughter would be happier with a husband! Shall we ever arrive at realising that we are not at liberty to consider personal happiness only in the planning of our lives? It is this risk that we must keep before us. Whatever alternative terms we may employ for this terrible affliction, however we may try to account for it, one thing is sure—it can be inherited. Suppose that it begins in any case as a reversion, still it will be in the future an hereditary trouble. Suppose that it is the marriage of near relations that has brought about this reversion; it will be handed on. Suppose that it is the result of an abused life in the parents—the children will suffer for it. It is only when it is the result of an accident to the in-

dividual that it cannot be transmitted, and fortunately the cases of accident are generally very severe and cannot easily be mistaken. Whatever the cause, it is not the very severe cases which are the most dangerous, but the mild cases which are capable of being well veneered, so as to look, for a time at any rate, almost normal. These form the enormous bulk of inefficiency against which we need to protect society.

It is this feature of the question which makes it a public duty to take charge of the feeble-minded from the very beginning in such a way that they cannot harm themselves or other people. It is a duty which we owe to posterity, for we have interfered with the laws of natural selection in this matter and are responsible.

LIFE, RELIGION & AFFAIRS.

THE VISIT OF THE MEMBERS OF THE DOMINION PARLIAMENTS.

ONE of the chief events of this year of Coronation has been the visit of a large body of representatives of the Dominion Parliaments to our country as the guests of a committee drawn from the House of Lords and the House of Commons. The doings of these guests have been chronicled in the press, together with the speeches of the Colonial premiers, and the transactions of the Imperial Conference; but only those who have come into actual contact with the members of the party, and had numerous opportunities of discussing with them the intricate problems that engage their attention as politicians, can realise what a stimulus has been given by this visit to the newer and saner ideal of Imperialism which is gradually taking shape in the minds of thoughtful people. It was, as Lord Rosebery said, when he welcomed them at a historic gathering in Westminster Hall in the middle of June, the first time that such a collection of elected deputies from the various Parliaments of the Empire had ever met together. They have spent four weeks since that day in England, Ireland, Scotland, and Wales—four weeks of friendly intercourse between men and women of different countries, ideas, habit of speech, and political opinions—four weeks of touring, sight-seeing, speech-making, and public functions which, in spite of the demands made upon their powers of endurance by much travelling in excessively hot weather, left them at the end as fresh and cheery, and full of enthusiasm for the Mother Country so dear to them all, as they were on their arrival in London. From first to last the utmost good feeling prevailed; ties of friendship were formed which will in many cases be of lasting duration; and fresh light was thrown upon difficult questions affecting the future destiny of England and the sister nations as a result of the frank exchange of individual opinions; by which we, no less than our

guests, have benefited to an incalculable extent.

To one who had previously been accustomed to associate the word Imperialism rather too exclusively with Jingo sentiments, and the flag-waving perfervid kind of patriotism which is not always backed up by a serious sense of responsibility, the opportunity of meeting these overseas representatives has been a singularly helpful and illuminating experience. It has proved beyond a doubt, not only that the devotion of the sister nations to the Mother Country is a solid and permanent reality, but that a noble ideal of co-operation and unity in work and aims for the welfare of the Empire as a whole, which has never found expression before, is growing up in the minds of those who realise what enormous enterprises still await the English-speaking races in the new era that is just dawning on the world. Imperialism, as these people know it, is not any longer a mere question of Dreadnoughts and troops, though the strength of our defences is never lost sight of, and is still, of necessity, a matter of paramount importance to many. Neither is it any longer a matter of mere sentiment or rhetorical lip-service to England's greatness on the part of a group of dependents. We are witnessing the growth of a fine spirit of self-respect and self-reliance, of a sober consciousness that the future destinies of the world largely depend on the way in which we of the West carry out the prodigious tasks to which we have set our hand, a profound realisation of the historic continuity of thought and tradition which the Coronation ceremony symbolised in a remarkable manner, and a great desire that the springs of life, choked at their source for so many in our own land, should flow more freely under the spacious skies of those splendid new countries that are as yet so sparsely populated.

This Imperialism, rooted as it is in the past, and broad-based on the mutual love and trust which should always exist between a mother and her children, is a living, vital force, essentially sane and practical. It seeks to link up in a great federation—which should do much to ensure universal peace when it is realised—those great overseas Dominions, with their boundless possibilities of development, and ourselves, in a brotherhood of English-speaking people, superseding entirely the old insular patriotism which lost us America, and at one time threatened to estrange even the Colonies we are so proud of to-day. It means practically the socialising of those ideals of liberty and self-expansion which have inspired us for centuries, and which we can no longer claim as our own special monopoly, for the good of millions of freedom-loving people in all parts of the world who have inherited the English spirit, and are carrying on our traditions. More than this, it means self-control and self-discipline on the part of the individual, the persistent training and up-building of character, and the gradual concentration of thought and will on our duty to the State from which we have received so much. Religion, science, literature, and art must all play their part in this work of mental and moral development. The true Imperialist will realise that he has as much to learn

from the poets, thinkers, psychologists, social reformers, economists, and scholars, as from naval and military experts. And, in the last resort, our future destiny lies in the hands of true-hearted men and women who carry the spirit of loyalty, courage, sincerity and love into every relationship of life, far more than in those great, grim warships that awed us into wistful silence as we steamed down their lines at Spithead.

This question of the importance of character was touched upon many times in the course of conversations which took place on the terrace of the House of Commons, in the rose-gardens at White Lodge, under the glorious beeches and limes that surround the home of Lord Strathcona, on the deck of a P. and O. at the Naval Review, and in other interesting places. These big-limbed genial men, and kindly home-loving women from the Colonies, appreciate the sterling qualities which have made England great as they appreciate nothing else—except, perhaps, the scent of the hay in a Warwickshire meadow, or the song of an English nightingale. They believe strongly in clean hearts, strong lungs, a love of nature, and a cheerful temper. Their desire to populate the wildernesses of Canada and Australia with a fine, healthy, virile stock makes them perhaps a little impatient of people of an over-sensitive type with highly-strung nerves; they speak with equal impatience—not to say suspicion—of “foreigners,” especially those belonging to the Latin races, partly because the old Puritan instincts are still strong within them, and partly because of their intense jealousy where the interests of people of British descent are involved. It must be remembered, moreover, that the singleness of purpose of the pioneer, and the fact that he is in close contact with the mother earth, keep him still preoccupied with the primal facts of existence and the struggle with nature, and his mind is closed for the present to the more complex ideas and sentiments which men and women in the older countries of Europe are endlessly discussing. Colonials do not bother their heads much about the academic problems which agitate the literary coteries of London or Paris, and Ralph Connor's tales of the Saskatchewan probably please the majority of them better than Bernard Shaw's disquisitions on marriage and vivisection. They are naturally more concerned with the opening up of their respective countries, with the building of railways and the rearing of crops, with the immigration question and the difficulties arising out of the rapid growth of new democracies, above all, with the yellow peril and the colour bar.

In regard to the latter there seemed to be no two opinions as to the dangers which must inevitably result from the granting of more liberty to the native races, especially in South Africa. To men of all political parties alike the problem presented itself as one full of menace, and by no means easy to solve, and level-headed politicians, whose humane and democratic sympathies are beyond dispute, appeared to be infected with something like panic when they approached the momentous question of the future of the blacks. In the Transvaal this has resulted, as we know, in acts of great injustice to the

Indians settled there, who have to bear the odium which attaches to negroes of the lowest type, and it is here undoubtedly that one is face to face with one of those great world-problems to which administrators and anthropologists, as well as humanitarians who approach the subject on purely ethical lines, will have to give their serious attention for many long years. The Kingdom of God has not yet come, and one realises more than ever, in talking to those who have first-hand knowledge of the work of government, in South Africa, at all events, that, however earnestly we may desire it, universal brotherhood can never be brought about while a fierce struggle for existence is going on between the white and the coloured races.

If it were true that England has done her work in the world—that she is decadent, and must give way before younger and more vigorous nations—then the word Imperialism could have no meaning, and would have to be abandoned alike by those who cloak with it an obsolete patriotism and those who are anxious to give it a newer and nobler interpretation. But nobody believes that England is really played out, or that she would be justified in repudiating the grave responsibilities she has incurred in the past—least of all our recent Colonial guests! They have been entertained by members of her municipalities, her Houses of Parliament, and her aristocracy; and they have also trodden the grey streets of her manufacturing towns. They have received and returned the compliments which are naturally forthcoming when speeches of courteous welcome are made, but they have not hesitated to discuss matters in regard to which it is recognised that they, like ourselves, may make mistakes. They have drunk their fill of pageantry and had their ears deafened with the shouts of a loyal people acclaiming a new sovereign. They have also seen something of the dreadful contrasts which are created wherever wealth and poverty exist side by side. And, having gone through all these experiences, they can confidently say that they are prouder than ever to belong to us, that they see everywhere signs of the potent life-force, generated in the Mother Country, that is throbbing through the heart of the Empire, and that they believe the political controversies of our time will issue in great social progress, and a future rich in possibilities for human development both here and in the Colonies. Whatever cynics and pessimists have said to the contrary, as Mr. Asquith reminded us at the farewell luncheon to the delegates at Hampton Court, we are not yet a moribund people. But the work of the Imperialist is no longer to be undertaken in a light-hearted or high-handed manner. It involves grave responsibilities, and demands constant sacrifices. Our children especially have to be taught that there are other foes to fight than those whom we annihilate with Maxim guns. Drink, disease, poverty, crime, political corruption, social injustice, the love of gain, and the inordinate craving for self-indulgence—these are the enemies to whom we must give no quarter; and if we hold up the Imperial ideal before the men and women of the future, it must always be because it is a righteous ideal, and one that will take us a step further towards

the federation of all the nations of the world for which the lovers of peace are working. Above all, we must teach them to put in motion those thought-forces which are the greatest power in the universe, and to give themselves freely to the service of the State whenever the opportunity offers.

This point was specially emphasised by the Hon. G. E. Foster, one of the finest men in the Canadian Parliament, in a conversation which took place at Hampton Court. “The keynote of citizenship,” he said earnestly, “is self-sacrifice. We must get at the units—at the young people who think so much of their own pleasure to-day, and teach them to say, not ‘What is the State going to do for me?’ but ‘What can I do for the State?’” And so we come back to the ethical standpoint which can never be lost sight of by those who would bring sane ideals and clean motives into politics as into private life, and stimulate afresh in every man and woman those impulses which have their source in spiritual realities, and can alone redeem either a nation or an individual from selfishness and pride.

A STUDY IN MORAL HERESY.

WE wish to bring to the notice of INQUIRER readers a story called “Mary,” by the Rev. L. P. Jacks, in the July number of the *Atlantic Monthly*. Anyone who knows Mr. Jacks’ “Mad Shepherds,” will turn to a new story by him with pleasurable expectations. This story differs from those in “Mad Shepherds” in that it has a moral rather than a philosophical purpose. It is a painful story, intended to exhibit in satirical form the failure of “the new morals.”

“Mary was a New Woman—gay, witty, mordant, audacious. She was not domesticated, and pitied those who were.” “Looking down upon the actual world from her view-point in the Nietzsche enlightenment, Mary saw nothing but stupidity. She saw society based upon stupid conventions; she saw civilisation devoted to stupid aims; she saw religion nurtured on stupid illusions. And of all the stupid things in this stupid world, the British Public was the stupidest. One debt and one only did Mary acknowledge to society: it provided her with subjects—subjects for mirth, subjects for brilliant satire, subjects for extremely profitable literary enterprise. One often wondered what occupation would be left for a person of Mary’s gifts if his lot should happen to be cast in a world where there was no marriage problem or in an age when the British public had sloughed off their stupidity and become as clever as Mary herself.” She had written a brilliantly successful play, called “The Fall of Polly,” by which she made a large sum of money and flattered herself she was promoting those high principles of life which lie “beyond Good and Evil.”

The kindly, old-fashioned uncle who tells the story and who loves Mary through all her aberrations, says to her, “The play succeeds because it contains just the kind of humbug which pleases people who

want to think themselves as clever as you are. And there is another reason which your denomination is rather slow to see. You flatter yourselves that you are widening the horizon of the British public, while all the time you are only providing them with the low sensations they love. People nowadays, thanks to your doings, love to imagine themselves in situations which they haven't the courage to touch in real life. There is not a single thing they learn from you which one in ten thousand is bold enough to translate into action."

"You admit," says Mary, "that one in ten thousand has the courage to do something. Don't you think the example of that one may hearten up the others in course of time?"

"No, I don't. The one imagines, no doubt, he is going to turn out a lighthouse. And he invariably turns out a shipwreck."

The rest of the story is a commentary on that sentence. Mary was essentially a refined and pure-minded woman writing about immorality with much speculative zeal and intellectual faith. But being unusually rational, she saw there was a danger of her emancipation being taken as nothing but a pose, and with the daring logic of youth she let herself drift against her true nature into actions conforming with her theories. Mr. Jacks describes in a few words the man to whom she gave herself. "He was a certain doctor, a mental pathologist, famous in the world of letters. He was married to a stupid and austere woman with whom he did not exchange a dozen words a day, and he had children. Those two gifted souls—Mary and the doctor—now began to play the game of kindred souls. As they sat and talked together, they were, in their own eyes, two spiritual beings of an exalted order, aiding each other's flight to a promised Paradise, where they would walk for ever hand in hand among the flowers; artists in life, magicians, masters of destiny, heralds of a new enlightenment, joint heirs of the Golden Age. Thus were they in their own eyes. But in the eye of sober fact they were two frail organisms of human flesh, slowly moving to destruction under the pressure of those elementary instincts which society has been seeking to restrain, at infinite cost of blood and woe, since the first dawn of man's intelligence. And the Furies were already mustering among the low clouds at the edge of the horizon and whispering to one another that there was game afoot."

We will not dwell upon the rest of the story in detail. Mr. Jacks describes the disillusionment and sordid misery which ensue, the breakdown of the affections between "kindred souls" under the strain of circumstances, the suicide of the doctor and the recovery of Mary. All the consequences do not strike us as inevitable, and it might be argued that Mary, whom we finally leave happily married in Canada, gets off very lightly in contrast with her companion.

These details, however, are not the main point of the story. It is concerned with a woman essentially kind and good who, under the influence of decadent thinkers, posing as super-men and reformers, has adopted views which she dares to put into

practice. The inevitable result of such "practice," says Mr. Jacks, is vulgar misery, deceit, disillusion, self-murder and chaos. There are so many people to-day, many of them virtuous people, who take upon themselves light-heartedly and light-mindedly to reform the relationship of the sexes. They promulgate the most advanced views, and adorn their promulgations with much brilliant wit and biting satire. They are read and listened to with much amusement and interest by thousands who think themselves very superior because they enjoy that kind of thing, and are above moral conventions. So long as they remain in the region of imagination and talk, such views seem comparatively harmless. Clever people make much money by writing about them, would-be clever people get much pleasure by reading about them. But put them into practice, says Mr. Jacks, and see what follows. They are seen then not to lead to love, joy, peace, and the higher life; they are flatly opposed to the long, slow discoveries of racial experience; they open the floodgates to lust and crime, they lead to misery, and madness and ruin.

In a well-known brilliant play by the Irish writer Synge, called "The Play-Boy of the Western World," the plot turns on the attitude of a West of Ireland peasantry towards a handsome and romantic youth who informs them that he has killed his father. The people of the wild West, and especially the girls, are all fascinated with the daring murderer. The deed, as he describes it, is so unheard of and audacious, the doer of it is so good-looking and poetic that the inherent wickedness of the act escapes their notice.

The play is a biting satire on a certain romantic unreality in Irish life. No doubt, many sober-minded Saxons will think the plot horrid or absurd, and yet these sober-minded Saxons laugh without shame at playwrights who depict the murder of something quite as sacred as a bad father, namely, the highest thoughts and noblest discoveries of the past. They think they are killing mere mid-Victorian convention. They are really trying to kill—and talking like the Play-Boy as if they had killed—great principles (what might be called "father and mother" principles) wrought out by the experience of the ages. If we listen to the story of this murder with a laugh, there is more excuse for Sodom and Gomorrah in the day of judgment than for us. The poor peasant in the West of Ireland treating the murderer of his father as a hero, because he is so romantic and so clever, is more excusable than cultivated audiences who treat men as heroes who are doing their best to break up Home and the Marriage Bond. To kill ideals is not an offence punishable at law, but it is none the less a subtle and a dangerous offence. These things are not mere paltry conventions. They are the attempts to express eternal principles. They belong to the things of which Sophocles wrote in his Antigone. They are

"Unwritten laws, eternal in the heavens.
Not of to-day or yesterday are these,
But live from everlasting, and from
whence
They sprang, none knoweth."

H. G.

CORRESPONDENCE.

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DEFINITION OR DEVOTION.

SIR,—We must all admire and sympathise with Mr. Evans's zeal in wishing to impart to our churches a more definite and explicit tone. And if we think that he follows a will o' the wisp in wishing to bring back the days of uniformity in opinion as a church-basis; if we see (beyond all possibility of obfuscation by exceptional cases and side issues) that what unites men in churches is not a set of stiff dogmas but the vital spirit of religion; then there remains upon our hands a task of immense importance and difficulty, the task, viz., of giving a definite and unmistakable aim to the life of our community. If ever any man has proposed, in Mr. Nicol Cross's phrase, "the doctrine of the negation of doctrine as a basis of church fellowship" (which is surely unthinkable) then there is all the more reason to bend all our energies mightily to the recovery of something less like the hollow ghost of a church. The grand old negations of religious history have always been the expression of a powerful spiritual impulse; but a negation insisted on, merely for its own sake, would be the very quintessence of death.

What Free Catholics want, and what I believe Mr. Evans is really driving at when he speaks about definiteness, may be summarised as follows. We want (1) Spiritual Passion, as contrasted with insistence upon Opinion. The church is not and cannot be a school of philosophy or theology. It lives by its love, its sacrifice, its undying inspiration, not by its dogmas. (2) Instead of an individualistic moralism that leaves each man with his unaided conscience, we need to be bound up in a specific and organised fellowship of the higher life, which shall gradually embrace the whole world. (3) Instead of vague religious aspirations, and gropings after the Infinite and Unseen, we need the directness and absoluteness of a personal loyalty, and to be in touch with the best concrete manifestation that God has made of Himself in our world, and so with God absolutely.

Each of these points—Religion, the Church, Christ—is vitally important for Free Catholicism, and they hang together in a solid and powerful whole, Religion requiring the Church and both growing out of Christ. And all this is what Christians have from the first expressed in the phrase, the Spirit of Life in Christ. It will be readily conceded, I think, that logical precision of statement is here out of the question. Spiritual Passion, a definite form of the higher life, direct and absolute loyalty to a Person—how can such things ever be meted out with the measure of positive intellectual formulation? Each man must, of course, frame his own *rationale* of such deep realities (although the deeper he feels them to be,

the less desirous will be of imposing his explanation as a condition of church fellowship). Dr. Drummond has given a most affecting and convincing *rationale* of Christ's relation to his followers ("Studies," pp. 290-295), which I should like to copy out in full, if space allowed. There is also a great passage by Martineau (at the end of his introductory chapter to Tayler's "Retrospect"), which our people ought to know by heart, where he speaks of Christ as having "the power of an objective conscience." Then follows the powerful plea for the Free Catholic idea: "So organic is the constitution of humanity that, even if you teach the same truths to-day that have been heard and lived of old, you will teach in vain if you suppress their age and start them afresh as your own new lights. Their power is not logical and abstract, but comes through human life. . . . A religion that declines to be united with the past will hardly avail to combine men in the present; in ceasing to be historical, it loses its best hope of becoming social." Tayler's own remarks, on the *spirit* of Christ as our basis, are also valuable. But not even our wisest teachers can reduce to an intellectual form that shall be acceptable to all of us the infinite suggestiveness, the inexhaustible import of this outstanding, premier fact of the world's spiritual history which the apostle calls "God in Christ." In presence of this towering reality of man's higher life, the "conceptual shorthand" of the intellect falls away baffled and broken. Definition then becomes ridiculous, but in its place we get something infinitely better, viz., definiteness—the definiteness of pledged souls, and surrendered hearts, and the breathless adoration which is the knowledge of God.

And here enters the need of symbolism. In these deepest matters we shall agree with Browning that "Art remains the one way possible of speaking truth." Religious symbolism is the collective art of the church. How much of the ancient symbolism of the church can now with profit be adopted by Free Catholic churches is a question that, fortunately, does not depend upon me or any other individual, but will depend upon the whole democratic decision of a free community. But I am glad to welcome the suggestions of Mr. Walter Short. Personally, I should like to see great portions of the ancient ritual restored. In conclusion, I should like to point out how mutually destructive are the two main objections brought against the Free Catholic idea. It is said almost in the same breath to be indefinite and to be narrowly exclusive. But if it is really indefinite it will exclude nobody; if it is really exclusive it must be through over-explicit definiteness. The way out of the puzzle is, of course, in seeing that a great spiritual ideal really appeals to all men in *different degrees*. There is no man living, however low, who has not *some* affinity with the spirit of life in Christ. There is no man living, however high, who feels that he has mastered all its secret. This is what is meant by a Universal Religion—by Catholicism.

W. WHITAKER.

Manchester, July 25.

THE NEXT STEP IN LIBERAL CHRISTIANITY.

SIR,—I am afraid that both Mr. Short and Mr. Nicol Cross are rather premature in their invitations to the National Conference. Suppose that—what spiritually-minded people think—"the value of periodic communion" was brought before all our congregations, and confirmation classes and services were arranged, would that make people sufficiently religious to desire to join a worshipful and deeply religious church, and to communicate? With my heart altogether with my friends, I am afraid they are beginning at the wrong end. To my mind, we need an evangelist to awaken the "greater spirituality associated with the name of Mr. Thomas, and with which every minister naturally sympathises," so that all those in any way at present associated with our churches will "really want to worship and to pray," and have their religious life more and more developed. We have already "abundance of denominational machinery," but that is not making our churches worshipful and our members spiritually-minded. It seems as if it were yet to be "ascertained whether there is aptitude for beauty of worship among us." "Spiritual indifferentism or negativity" seems to characterise us. Indeed it may be asked, do many of our people go to church to worship and to pray, with a sense of their deep need of it for the tremendously necessary development in them of the spiritual life? I am afraid not. Indeed, I would say that our churches are dying of religious inanition, and all the organisation I see and hear of is and will be useless unless real heart-felt spiritual religion can be generated in us. Surely baptism, confirmation, and the Lord's Supper are melancholy travesties "unless the heart be there," unless the deeply religious spirit be there. Let us have this necessary religious spirit first, and then many may be willing to have it expressed, and even helped by such services; but I think they are out of place for the purpose of *generating* the religious life in people. The Old Testament prophets, Jesus and Paul, Wesley and Spurgeon, Channing and Martineau, did not *begin* with organisation and symbolic rites. They began by preaching those religious truths that get at the very root of a man's nature, that convert him, change his heart, and bring about his repentance and his sense of the forgiveness of his sins, and that a new life has been communicated to him, in which he is conscious of the inspiration of the Holy Spirit. Many people in all the churches do not like this kind of preaching, but it may be the right kind all the same. The great majority of the Christian world seems to be suffering from this religious inanition at the present time, and evangelists are needed in the other communions, too, for their religious awakening; but as this discussion is concerned with us Liberal Christians, I will confine myself to them.

I would suggest that we lay aside further thought about organisation for a time, and try earnest evangelical preaching that touches the conscience to the quick, humbles with a sense of sin and of the need of for-

giveness, and tells of a Heavenly Father who forgives sins and gives His Holy Spirit to them that ask Him, is a rewarder of them that diligently seek Him. I cannot get away from the fact that Liberal Christianity is too kid-gloved, is fatally defective in not dealing drastically enough with human sin, with the real moral and spiritual state of the vast majority of people, in not attempting to show people their need of repenting of their sins, and having them forgiven, that God does forgive sins, and has a way of telling a man that he is forgiven, and that religion to be worthy of the name must make a man conscious of communion with God. "The publican, standing afar off, would not lift up so much as his eyes to heaven, but smote his breast, saying, God, be merciful to me, a sinner. I say unto you, this man went down to his house justified."—Yours, &c., WILLIAM WILSON.

Gateshead, July 25, 1911.

PUBLICATIONS RECEIVED.

MESSRS. MILLS & BOON:—The Town of Morality: C. H. R. 6s.

MR. ELLIOT STOCK:—The Unpitied Strong: O. Elsie Nelham. 6s.

THE UNITY PUBLISHING CO., CHICAGO:—Unity Hymns and Chorals. Revised and enlarged. 50 cents net.

MESSRS. WILLIAMS & NORGATE:—The Date of the Acts and of the Synoptic Gospels: Adolf Harnack. 5s. net.

MISCELLANEOUS.

Harvard Theological Review, July; The Contemporary Review, August.

FOR THE CHILDREN.

THE SINGING BIRD.

FAR away from England, in a country where there are great mountains, there lived a little maiden called Gretta. She had a comfortable home, a good father and mother, plenty to eat, and pretty clothes to wear, and yet she was not happy and contented. It was not that she wanted to be very rich or to do great deeds, or anything of that description—no, it was the picture she saw when she looked into the little square mirror in her tiny bedroom that was the cause of her secret unhappiness. Day after day she would stand and look at her straight colourless hair, sallow complexion, and little snub nose, and sometimes even hot tears would trickle down her cheeks in her great longing for the beauty she did not possess. Her mother found her once or twice earnestly regarding her face in the glass, and told her that she was a very vain little girl, that she had certainly no looks to be proud of, and it would be much better if she hemmed her dusters. This made Gretta even more unhappy, for she loved her mother dearly, and she fretted and grieved to herself more and more.

But her great comfort was the mountain fairies. They understood her, and she could talk to them—the mountain fairies who live in the grass and the trees and the wild flowers, perhaps in the birds and the insects; in a hundred different disguises, so that few could find or recognise them. But Gretta knew them and loved them, and she used to go up into the mountains and sob out her trouble lying in the cool grass. One by one the fairies would gather round to comfort her.

"Gretta dear," said a lark one day, who was especially fond of her, "Gretta dear, how can you grieve so? What does the shape of your nose matter if you are good?" "And you *are* good," said a little voice beside her, "You are so kind."

"I have tried to be good," said Gretta, looking down on the tiny blue speedwell who had spoken last, "but it did not make my hair the least bit more golden."

"But if you did it for your hair, that was not being good at all," said the little flower.

"Oh, you are so sweet and pretty, how can you understand?" said poor Gretta. "Mother thinks I am ugly too, and I shall never, never be happy."

The trees waved and rustled, the grasses swayed, the birds sang, and the flowers seemed to be spending all their perfume to make the air more sweet. "Gretta, Gretta, you *might* be beautiful," a hundred voices seemed to murmur in her ears. And presently, a little comforted, she dried her eyes and walked away home.

When she had gone the mountain fairies held a serious meeting, and their king, who lived in a wonderful old oak-tree half-way up the mountain, said that something must be done—Gretta must be made happy.

"But what can we do in such a case?" said one from the depths of a soft, red, silky poppy.

"Poor child, they think she is vain because she loves beauty," said the lark, sadly.

"She has not yet learnt what beauty is," said the wise old king.

"Tell us what we can do," cried the speedwell impatiently. "Perhaps some gift from us could help her—I would give my blueness, my beautiful blueness, to make her happy."

"You can any of you give what you will that is yours, but remember it will be lost to you," answered the king.

"Of what good would your blueness be to Gretta?" murmured the poppy.

"None, it is true."

During some time, none had heard the lark's song, but now they suddenly saw his wonderful throat swell, and a glorious melody shook the hot air with its strength and music. Then it as suddenly ceased and he spoke, "Dear wise king—let me give my song to Gretta." There was a moment of silence and stillness, in which it seemed that all the earth had paused to listen. Then the old oak bowed its proud head before the little brown bird and said, "So be it, if you wish, but you will be dumb for ever."

"Gretta may be happy."

"Gretta *will* be happy; they will think her wonderful with such a voice."

That evening the mountain fairies thought they had never heard such music, never been enchanted with such a wonder-

song, as the lark rose high in the heavens on the way to take his great gift to Gretta.

Month followed month, and the fairies could not tell which was the stronger feeling, their joy in Gretta's growing health and happiness or their grief for the skylark who spent his days as before, right up in the blue sky, but whose marvellous music of thanksgiving and delight was gone for ever.

No words could describe Gretta's pleasure as she gradually discovered the new power that was hers, or the surprise and admiration of her parents and friends when they heard her voice, and realised what genius she possessed. But her mother was a dear mother, and she would not have Gretta flattered, but taught her how she must treasure and train her voice and use it well. Neither her father nor her mother could understand why they had not found out before that their little girl could sing so beautifully, and they thought they must have neglected her in some way, and resolved in future to watch her carefully. So the gift of the skylark fairy drew them closer to Gretta than she had ever known. And Gretta herself, what was she thinking when she looked in the little square mirror now? She saw the dull-coloured hair, but the sallowness had a touch of pink, and the eyes a sparkle that happiness had set there. Had she not beauty, wonderful beauty in her voice? It was her very own voice, and without any vanity she loved it. When she was sad or troubled she sang, when she was gay and filled with joy she sang, when she worked, when she played, while she thought and dreamed always, always she sang, and the singing brought happiness to her. And the mountain fairies watched and were glad. Yet the king repeated as he waved the branches of the old oak tree, "She has not yet learnt what beauty is."

Gretta grew up from a little maiden into a young woman, and still she came, and understood, and talked with the fairies, who lived in the trees and flowers, still loved the birds and the insects with her tenderness and passion for beauty. And yet she never missed the little skylark who had worshipped her, until one day they told her he was dead.

Then gradually the well-known, much-sought-after singer, who promised to become a great prima donna, learnt the secret of her wonderful voice, and how the little bird had died of the silence he had chosen for her happiness. Gretta lay on the grass as she used to do, and sobbed and sobbed, and the mountain fairies tried to comfort her. But she got up and went silently away.

Long after, she came back to them, and they scarcely knew her, she was so changed. Her eyes were so deep and soft, her mouth had so sweet a curve, and her face seemed to speak of love and sympathy.

"Why have you left us so long?" said the speedwell, who had changed her dress many times since Gretta left.

"I have been working," said Gretta, "living to give the skylark's gift to a whole world. Oh, dear fairies, who first taught me that beauty was goodness, if I might only tell him what he has done."

The trees waved and rustled, the grasses swayed, the birds sang, the flowers seemed to be spending all their fragrance to make

the air more sweet, while a hundred voices seemed to murmur in her ears—"Oh, Gretta, you are beautiful, you are beautiful."

N. L.

MEMORIAL NOTICE.

THE REV. HENRY RAWLINGS.

It is with deep regret that we have to announce the death of the Rev. Henry Rawlings, M.A., which took place at the house of the Rev. S. Farrington, The Croft, Chalfont St. Giles, on Saturday, July 22. Mr. Rawlings, who was born in 1856, was in early life a member of the Society of Friends, and was trained for the work of a teacher. He was, however, drawn to more liberal views in religion and the work of the ministry. During the session 1881-2 he was an external student of Manchester New College, London, and attended the lectures of Dr. Martineau in philosophy. His first pastorate was at Graaff Reinet, Cape Colony, 1883-6. In the latter year he returned to England, and, after a short ministry at Huddersfield, settled in 1891 at Little Portland-street Chapel, London, as colleague with the Rev. P. H. Wicksteed. On Mr. Wicksteed's retirement in 1897 he was sole minister for two years. Short ministries followed at York and Denton. In 1905 he returned to London, and for five years was minister of the new Gravel Pit Church, Hackney. Last year he removed to Plymouth, and had begun a happy and promising ministry when he was stricken down by the illness of which he died.

Mr. Rawlings's work as a minister was always marked by independence of thought, and a quiet tenacity of personal conviction. He never lost some of the admirable traits of his Quaker ancestry. His experience as a teacher was invaluable to him. He could speak with the authority of personal experience on the various educational problems presented by the modern Sunday school. His enthusiasm for this side of his work never flagged, and proved infectious in its influence in the lives of many teachers. One of those who knew him best, when asked to describe his qualities, wrote that he was "pure gold," and it is in that way that his friends everywhere would wish to think of him now that he has passed into the stillness of the unseen world.

The funeral took place quietly on Tuesday morning at the Crematorium, Golder's Green, and in the afternoon a memorial service was held at University Hall, attended by a large group of fellow ministers and other sorrowing friends. In a tender and beautiful address, the Rev. W. G. Tarrant spoke of the staunchness of Mr. Rawlings's character, his faithfulness to duty and the guiding light of truth, and his unshaken trust in the inner light. Through all the difficulties of life and the disappointments and trials incident to a minister's work, he had always borne himself as a man, true to the brotherhood to which he belonged, and respected for his intrinsic worth even by those who differed from him most. At the close of

the address, Edwin Hatch's beautiful hymn, "Breathe on me, breath of God," was sung, and no words could have expressed more fitly the grateful trust of many hearts.

AN APPRECIATION BY THE REV. SILAS FARRINGTON.

Two comforters are given to man in his hours of bereavement—Memory and Hope. Youth leans perhaps most on Hope—age on Memory. In the hour of loss itself there rises before us the actual personality of him whom we have lost, as we have felt and known him in the many relations of life—a real and solid presence, distinguishable, clear of misunderstanding or doubt, clear even of passing fault or weakness. And then we know we have not lost him.

To him who writes, as to many of those who read, these lines, Henry Rawlings has already become such a presence. We realise more fully than before, if that were possible, how his whole being was crystallised round that precious nucleus of sincerity—sincerity in his thinking, which kept him modest, clear, faithful to the truth he saw, willing to allow his ignorance, incapable of pretending to see where he did not see—sincerity in word—sincerity in life. It was not so much a grace of his nature that he could not say or do anything opposed to his inner sense of truth and right. It was an *impossibility* of it.

It was, I think, this entire sincerity of thought and word and work that gave him the key to so many hearts that were usually indifferent to what the preacher says. Here they felt they touched one who was real, who spoke only of that which he knew, and testified that which he had seen. That is so much, so very much, in a world where we float, as it were, on a sea of conventionalities, illusions, make-beliefs, and get so tired of never touching bottom. Always, too, along with this sincerity went the singular charm of his cheerful and kindly nature. This made him everywhere a welcome companion of the young, who felt at home with him and sure of his sympathy; and to the old as well, who felt the overflow of his good spirits stimulating and reviving their own. An indomitable courage lifted him over the limitations and hindrances and disappointments which came to him, as to us all, and we forget them, because he seemed to forget them, or rather, scarcely to perceive.

He has gone from us in the full vigour of his manhood, and we ask, in vain, why is it so? Why could he not still have fought as a good soldier in the battle for truth and righteousness? We cannot answer. He himself felt the mystery. Gladly would he have lived, loved, and laboured in this world, so full of interest and opportunity for him. In a true sense, he does still live in this world, work in it, and help us how the more nobly to live in it. The good die not. "An unspotted life is old age." Is there any phrase that so well sums up our friend? "An unspotted life," a life free from stain, from self-seeking, from vanity, from every kind of falsity.

MEETINGS AND SOCIETIES

THE UNIVERSAL RACES CONGRESS.

OPENING PROCEEDINGS.

THE opening session of the Universal Races Congress was held at the University of London, South Kensington, on Wednesday, July 26. The proceedings commenced at 10 o'clock with the President's address, and there was a large attendance, the platform being occupied by a number of delegates from the various countries of the world. The papers enumerated on the programme, having already been published in book-form under the title of "Inter-Racial Problems," will be taken as read throughout the sessions, but some exceedingly interesting addresses were given in the course of the discussion which followed the more ceremonial part of the proceedings on Wednesday.

Lord Weardale, the President of the Congress, whose speech was made partly in English and partly in French, gave a warm welcome to the delegates, who represented fifty different races or branches of the great human family, no less than twenty-two different Governments having honoured the Congress by sending delegates to take part in their considerations. He himself regarded the Congress as a fundamental and essential part of the great Peace Movement which was now taking possession of the conscience of the world. International misunderstandings were chiefly caused by racial differences, and the development of sympathy between people of different nationalities was the greatest factor in the progress of humanity, and must ultimately put an end to the risks and horrors of war. It was hoped that this congress would be followed by many others in the future, and that it was the beginning of a more human contact between the races of the world which would dissipate the prejudices and antagonisms of the past. Many factors had to be taken into consideration when the great problems dealt with in the various papers were approached, as became evident when they realised that they had to deal with the future of 575 millions of white people, 520 millions of yellow or Mongolian, and 135 millions of negroes or negroids. In conclusion he read the following passage from a letter which had been received from M. Léon Bourgeois, late Prime Minister of France. "The object at which you aim, the securing of harmony between the various races of men, is an essential condition of any serious attempt to diminish warfare and extend the practice of arbitration. You approach the problem of pacification in its whole range, without concealing the obstacles from yourselves, and seek a solution that will apply, not to any particular human group, but to the whole of the inhabited globe. It is well that the question should already be put in this form by scientific congresses, in order to provide material that may afterwards be used by jurists and statesmen."

Mr. Vincent Nello than recited in a fine, sonorous voice an ode written by Miss Alice M. Buckton, author of "Eager Heart," whose lecture last week on the

Bahai Movement in relation to Christianity is referred to in our present issue. Dr. Burghardt du Bois followed with a "Hymn to the Peoples," and it was a matter for regret that Mr. T. Rama Krishna was not present to read the poem which he had also composed for the occasion. Short speeches not lasting more than two or three minutes were made in rapid succession, at the invitation of Lord Weardale, by delegates from Algeria, Bulgaria, Turkey, Italy, China, Portugal, Greece, Hayti, Servia, Mexico, Brazil, Japan, Persia, Spain, Monaco, Austria, the United States (represented by Dr. Felix Adler), and the British Colonies. The addresses of the representative of the Turkish Parliament, and that of the Chinese minister were particularly interesting, the latter being delivered in perfect English, and bearing testimony to the remarkable awakening which is taking place among the people of the East. Letters and telegrams were also read by Dr. Stanton Coit which had been received from a member of the Chamber of Deputies, Hungary; from Mr. Elihu Root, Speaker of the Legislature of the State of New York; Mr. Andrew Carnegie, the directors of the Oriental Peace Society, Sister Nivedeta and Olive Schreiner. The last-named sent a letter which brought the whole problem of the native races in Africa before the members of the Congress in a striking and earnest manner, and great regret was felt by many of those present that one whose name is closely identified with the country she loves and understands so well should not have been able to be present and give her views in person.

The discussion on "Anthropology, excluding Inter-Racial Marriage," was opened by Principal Brajendra Nath Seal, Principal of the Victoria College of Cooch Behar, India, whose attainments as a metaphysician, an anthropologist, and a linguist would make him remarkable in either East or West. His point of view may be seen from the following sentences taken from the conclusion of his profoundly suggestive paper:—"A nation is a conscious social personality, exercising rational choice as determined by a scheme of ideal ends or values, and having an organ, the State, for announcing and executing its will. . . . All members of a truly National State are integral members of this composite Personality. But the individual units are themselves Persons, and, therefore, self-determining Wills. . . . Political art, then, consists in the national adaptation of the environment, both natural and social, to the realisation by the national personality, (which is a regulative moment of every individual personality), and in the persons of the individual members themselves, of the highest ideal values which they choose and propose to themselves as free self-determining agents. . . . Nationalism is only a halting stage in the onward march of humanity. Nationalism, Imperialism, Federationism are world-building forces, working often unconsciously, and in apparent strife, towards the one far-off divine event, a realised Universal Humanity."

Professor Seal suggests some non-political agencies which may help to make his ideal practical. (1) A World's Humanity League (not an Aborigines' Protection

Society) established in different countries, the chief aim of which should be to promote mutual understanding among members of different races, peoples, nationalities, of one another's national ideals and social schemes. Thinkers from the East should be regularly invited to explain their own national or racial cultures to the West, and *vice versa*; (2) the endowment of Professorships of Oriental Civilisation and Culture in Western Universities and Academies, to be held by Orientals from the countries concerned, and *mutatis mutandis* in the East, so that no presentation of national ideals or cultures should be made by foreigners; (3) the publication of an international Journal of Comparative Civilisation, which would serve as a medium for the exchange of international views on economic, domestic, social, religious, and political problems of the day from the different national standpoints. The chief objects of the journal would be to apply the biological, sociological, historical sciences to the problems of present-day legislation and administration. (4) Some organised effort against the anti-social and anti-humanitarian tendencies of the modern political situation, such as the colour prejudice, the forcible shutting of the door in the West against the East, with the forcible breaking it open in the East in favour of the West.

In the course of the discussion Dr. F. Von Luschan, of Berlin, expressed himself as not entirely in sympathy with the view, shared he thought by the majority of those present, that although humanity sprang from one source, there was or could be anything like equality between all the different races of the world. Hundreds of thousands of years, for instance, lay between some of the black races who were living in the conditions of Palæolithic man, and people in the highest state of civilisation. He did not believe also in universal peace, which could only be obtained when all national ambition and individual energy exerted in the stress and struggle of unending conflict were at an end. Mr. G. Spiller took the view that the differences which exist between the various races were only a question of environment, and he deprecated the use of the word races at all, preferring to speak of types. This idea was extended by Dr. Sergi, of Rome, who laid great stress on the treatment which is given to backward races. Mr. John Gray, treasurer of the Royal Anthropological Institute, dissented from Mr. Spiller's view of the equality of the races. Environment did not account for all the differences which existed, neither was it desirable that races, any more than individuals, should merge their characteristics in one common type. Equality of opportunity was, however, a great necessity, and he pointed to India, where the educational conditions were disgraceful. Professor Haddon, of Cambridge, reminded the Congress that in talking of environment one must remember the environment of the past, which had so greatly augmented the differences existing between nations, as well as the environment of the present. He thought that the stress and conflict to which Dr. Von Luschan had alluded was only one side of the story, and he believed that it was the feebleness of man and the fact

that he had to rely upon his fellows that had caused him to form social habits. The keynote of the life of the savage was solidarity, and the merging of the individual in the tribe or community. He felt very strongly that the suppression of individuality in a person or a race was a bad thing, and could conceive of nothing more dreadful than that everybody should conform to one type; but, on the other hand, it was desirable that a true balance should be arrived at between individualism and communism. Mr. G. Stewart, representing the negroes, who pleaded for a deeper recognition of the fact that every man, whatever his race or colour, is first of all a human being and a brother, Professor Foerster, and Professor Ranke, of Vienna, also took part in the discussion.

CHRISTIANITY AND BAHAIISM.

AN interesting lecture on "The Relation of Bahai Work and Teaching to Christianity" was given on Friday, July 21, by Miss A. M. Buckton, at Passmore Edwards Settlement. This was the fourth of a series of lectures arranged in connection with the Universal Races Congress, all of which have been well attended. Sir Richard Stapley, who presided, said that both Jesus of Nazareth and Baha Ullah made their appeal to something in humanity that was universal, and sought to draw men, not to themselves, but to the one great Reality. It was good that from time to time we should hear the "voices of the silence," but we should not be surprised if the same voice did not call to everyone, and we must each listen to that which we were best able to follow.

Miss Buckton said that the religion which produced the greatest amount of love was the most powerful religion in the world, and very near to God. To love was to embody the eternal, and both Christ and Baha Ullah taught this. One of the fundamental truths of Bahaism was that all were children of the one Father, and that all the different races had received the truth as fast as they were able to receive it, therefore every religion had something precious in it. She described the Bahai movement as an attitude of expansion. Those who accepted it believed that we were living in a great time of renewal when the truths of religion needed to be re-stated and re-interpreted. Proselytism, however, was not the aim of the Bahai, whose ideal was the union of all religions, complete harmony between people of different faiths, and not the creation of a new sect.

Bahaism did not supersede the teachings of Christ, but sought to expand and fulfil them. Why could not people believe in the great voices of the present as well as in those of the past? All life was rhythmic and full of repetition, and prophets were being raised up now, as they had been from time to time throughout the history of the world, to manifest the word of God anew. Such a prophet had appeared in Persia sixty years ago in Baha Ullah, whose coming was foretold by the Bab, but like other Sons of God he was not understood save by his followers, and he

met the usual fate of imprisonment and death. The present leader of the movement, Abbas Effendi (Abdul Baha), who was at present in our country, had suffered persecution himself for forty years, yet he declared that no one could be sad if he was a Bahai. The Bahais believed, as Jesus had taught, that thought was almost more important than deeds, and that prayer was thought-activity of the highest order. They also believed, as did the Roman Catholics, in prayer for and towards those who had passed away, but they did not believe in phenomenal intercourse with them, or in mediumistic practices. They held that all healing power was mind-power, and came from God, and that the soul reaped the exact result of its thoughts and actions, but not that it was reincarnated again in this world. The idea of the threefold deity was quite familiar to Mahometans and Sufis, and also the doctrine of the Logos, which was the central idea of the Bahai movement. They were earnest advocates of woman's equality with man, and went so far as to say that if there was not enough money in a family to educate both the sons and the daughters, the daughters must be given the preference as the mothers of the future. Their aim was to make all conflicts cease, and they believed that a universal language would be one of the greatest means towards bringing about universal peace.

The true Bahai must act and work, for we lived in an age of deeds, and all work was prayer. To make people united and happy should be his great object, and he must be specially tender towards the poor. He should eschew drinking, smoking, and gambling. The followers of Baha Ullah had much in common with the Quakers. They had no ritual, and while they did not deny the significance of symbols, they sought to keep in mind rather the truth symbolised, which was often in danger of being obscured. They had no priesthood, for every man and woman was a priest when filled with the Spirit. They were enjoined not to forsake the religious body in which they had been trained, and leave their brethren, for their new faith. The proselytising note was never heard, because, like Jesus, Baha Ullah came not to destroy the law, but to teach men how to fulfil it more earnestly and completely.

WELCOME TO THE REV. W. G. TARRANT.

PROSPECTS AT JOHANNESBURG.

A VERY cordial welcome was given to the Rev. W. G. Tarrant on his return from South Africa at Essex Hall, on Tuesday, July 25, when an informal reception was held by the British and Foreign Unitarian Association. Mr. Tarrant, who looked the picture of health, had the opportunity of chatting to numerous friends, including a large contingent from his own congregation, and in an address given at the meeting which took place at 8 o'clock he expressed his great satisfaction at being in their midst once more after an absence of five months.

Mr. Charles Hawksley, president of the Association, who was in the chair, warmly

congratulated Mr. Tarrant on his safe return and on the success which had attended his missionary enterprise in South Africa. He alluded to the fact that he had been preceded there by the Rev. H. Rawlings, whose death had occurred only a few days ago. Mr. Tarrant, who was received with much applause, gave an interesting account of his sojourn in South Africa, the main details of which have already been published in his letters to *THE INQUIRER*. He had gone out, he said, hoping to cover a great deal more ground than he had actually travelled over, but he found that it was impossible to realise all the dreams which he had indulged in before starting on the voyage. Five weeks had been spent at sea, and another five weeks, at the beginning and the end of his visit, in Cape Town. He had spent eleven Sundays in Johannesburg, where he found, after all, that he must chiefly concentrate his efforts, although he had made journeys during the week to several places, including Wynberg and Port Elizabeth. He reminded them that 1,000 miles lay between Cape Town and Johannesburg. It took 36 hours to get from there to Port Elizabeth, and from Port Elizabeth to Cape Town was a matter of 48 hours' journey, so it was clear that he could not expect in the short time at his disposal to found many churches, as some people seemed to fondly imagine he intended to do.

Mr. Tarrant spoke of the addresses he had given, of the types of people who had questioned him afterwards, of the warm hospitality which had been extended to him, and of the work which is being done by Mr. Balmforth, of Cape Town, the only acknowledged Unitarian minister in South Africa, who has no opportunity of relaxing his labours for there is no one who can take his pulpit for him and ensure his having a little rest.

Mr. Tarrant then proceeded to deal with the possibilities of founding a church at Johannesburg, where the field is already ripe, and where, he confidently assured his hearers, any young man of earnest mind not already so completely moulded into one set of ideas as to be incapable of adapting himself to an entirely new social, political, and climatic environment, would undoubtedly be able to gather around him a number of people ready and anxious to accept the broader views of liberal religion. For those people who do not care to attend the orthodox churches, he said, there was no alternative but to do without religious worship altogether, and this probably meant seeing their children growing up incapable of withstanding the materialistic influences which predominate in a city like Johannesburg. Describing this city, he said that anybody who knew what the conditions of life were like in Birmingham, or any other industrial town in England, could realise very well what life was like out there. The mines were not things of beauty, and the mining population were often very uncouth, but there were many beautiful spots in Johannesburg, and if he himself had been twenty years younger he would have felt no hesitation in settling there himself. Here, he added, was the church, already formed by earnest and influential people who had promised not only their

personal support, but had also given a guarantee which was worth at least four-fifths of the annual expenses of maintaining a minister if only a suitable man could be found ready and willing to go out. We called ourselves an Imperial people—and, as was only natural when one travelled in a great overseas country, and faced the broader issues affecting our race, he had come back a little more of an Imperialist than when he went out!—but if so we must realise that a great work lay before us in regard to the spread of a liberal faith in our Colonies. We should have to give up all pretence to be an Imperial people if we forgot to extend our help to those who were building up Britains beyond the sea. Here we were engaged to a large extent in destructive work, but there the conditions were already ripe for the work of construction, for the people had no prejudice either one way or another in regard to religious matters. They wanted to know how best to fight the battle of life, and they were ready to hear the word of truth from a strong, patient, and indefatigable worker. He believed that a movement had been begun in Johannesburg which would be good not only for that city, but for the whole of South Africa. There was the strong and nascent life which they could help to shape and guide.

The Rev. Charles Hargrove said that as president of the Association in a year which would be marked in its annals as the year of Mr. Tarrant's missionary visit to South Africa, he had been asked to move the vote of thanks to Mr. Tarrant for the good work he had done. They thanked him and congratulated him most heartily; they also thanked Mrs. Tarrant for the encouragement she had given to the idea when it was first discussed, and they thanked the congregation at Wandsworth for their generosity and self-sacrifice in giving up their minister for five months in order that he might carry out the project which had been attended with such success. Mr. Fred Maddison, as a member of the Wandsworth congregation, supported the resolution in a sympathetic and humorous speech, and Dr. C. W. Wendte followed in the same happy vein. He thought, he said, that Mr. Tarrant had lifted them out of a narrow and parochial aspect of their religion, and that he had given it a larger basis and a larger hope. We ought to take the wide view of things, remembering that the Master had said, "The field is the world." After a short speech by the chairman, Mr. Tarrant responded in a few words of cordial appreciation for the welcome which had been given to him, and the proceedings terminated with a vote of thanks to Mr. Hawksley for his services as chairman.

UNITARIAN HOME MISSIONARY COLLEGE.

RESIGNATION OF PRINCIPAL GORDON.

At a meeting of the Committee of the Unitarian Home Missionary College, held in Manchester on July 17, the resignation of the Rev. Alexander Gordon, M.A., as Principal of the College was accepted with sincere regret. The Rev. S. H. Mellone, M.A., D.Sc., of Edinburgh, has been appointed by the Committee as the new

Principal, and will begin his duties in October.

The following is the full text of the resolution adopted by the College Committee, and forwarded to Principal Gordon:—

TO THE REVEREND PRINCIPAL ALEXANDER GORDON, M.A.

Resolved—

That in accepting, with profound regret, your resignation of the office of Principal of the Unitarian Home Missionary College, we wish to place on record our sense of the great and exceptional services which you have in so many ways rendered to the College.

Taking up early in 1879 the post of *Visitor* to the College (in conjunction with the Rev. R. B. Drummond, B.A.), you brought your critical discrimination and candid and honest judgment to bear on the work of the student with marked and beneficial results.

When it was determined to make important changes in the constitution of the College, in the Curriculum and Bye-laws, and in the Entrance Examination; to extend the College course to four years, and to appoint a *Principal* who should give his whole time and undivided attention to the duties of his office, the choice of the Committee fell upon you, who had for 10 years rendered such valuable services as *Visitor*, and whose name was known and honoured in all our Churches.

This post of *Principal* you accepted in October, 1889, doing so, to quote your own words, written at the time, in that spirit of "devotion to the claims of truth, and the rights of freedom, which has given reality to our Christian fellowship, and lustre to our Unitarian name; . . . aiming far less to teach than to help others to learn, . . . desiring nothing better than that we may be faithful fellow-students in the open school of Christ."

You have for 21 years maintained our cherished principle of freedom, in the spirit of reverence, in theological teaching and inquiry, with all the support which the distinction of high character, scholarship, ability and piety could give it.

When in September, 1904, you acceded to the wishes of the Committee and took up the resident headship at Summerville, we fear we did not fully realise or appreciate the unselfishness of your action.

A student all your life, you have set a high example to your students of earnest zeal and devotion to your work, of patient research and brilliant interpretation, especially in the realm of Biography, in the pages of the *Theological Review* and the *Dictionary of National Biography*, and in Unitarian history.

We gratefully recall the aid which you have rendered to us in many emergencies; the ever-ready help extended to ourselves, our students and to the ministers of our fellowship; the valuable assistance you rendered in securing funds in connection with the Jubilee Memorial, and in stimulating the active interest of so many of our Churches; your work and interest in the College Library, and in the Faculty of Theology in the Victoria University of Manchester.

Many other services for which we are indebted to you crowd upon our memories; and now that in the 71st year of your age,

and in the 33rd year of your services to this Institution, you have decided to lay down your active work for the College, we ask your acceptance of a retiring allowance of £200 per annum, and trust that in the busy leisure which you are now seeking you may find joy and peace, and a mind content in the affection that follows you from all your colleagues on the Committee.

Signed on behalf of the Committee :

EDWIN DURNING-LAWRENCE, *President.*

JESSE PILCHER, *Chairman.*

JAMES R. BEARD, *Treasurer.*

PERCY J. WINNER, }

GEORGE A. PAYNE, } *Secretaries.*

Dated July 24, 1911.

THE SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Southern Unitarian Association was held at Newport, Isle of Wight, on Thursday, July 20. The proceedings opened with a luncheon at the Unity Hall, and those present included Mr. William Carter, the retiring President, the Revs. T. P. Spedding (representing the British and Foreign Unitarian Association, London), V. D. Davis, A. J. Marchant, C. E. Reed, hon. secretary, F. Coleman, J. Ruddle, Mr. W. H. Scott, Mrs. Cogan Conway, Mr. Isted, Miss Spencer, treasurer, Mrs. Rogers, Mr. and Mrs. Leslie Chatfeild-Clarke, and Mr. J. G. Pinnock.

The business meeting was presided over by Mr. William Carter (Parkstone). Several letters of apology for absence were read. The annual report referred specially to the activity at the Southampton Church, where, under the leadership of the Rev. A. R. Andreae, M.A., the congregation, though small in numbers, have raised with generous outside help the sum of £300 for the repair of their church in order to celebrate its jubilee.

The Sunday school returns for 1910 were almost all encouraging. The number of scholars on the books in the seven schools had increased from 303 to 326, and the afternoon average attendances showed considerable improvement. At Newport the increase was from 57 to 62. Newport still showed the largest number of enrolled scholars, 99. There were 41 teachers and 303 scholars on the books of the Association.

The Hon. Treasurer's statement showed that the year began with a balance in hand of £4 15s. 3d., and ended with one of £13 2s. 3½d., with a total income of £189 13s. 5d.

The adoption of the reports and financial statement was proposed by the Chairman, seconded by the Rev. V. D. Davis, and carried. The election of officers followed, the Rev. H. S. Solly, M.A., being elected President. Mr. Leslie Chatfeild-Clarke proposed a resolution of welcome to the visitors, especially to the Rev. T. P. Spedding. The motion was supported by Mr. Lay, and the Rev. T. P. Spedding, in acknowledging it, said that reduced grants from his Association meant less funds, and not lack of sympathy. His sympathies were with the smaller churches rather than

with the bigger ones. He felt that there was ground for encouragement in their reports. Liberal theologians had hardly any influence over whole counties, but he urged them to persevere. A vote of thanks to hosts and hostesses was moved by Miss Spencer, and the Rev. A. J. Marchant proposed a resolution heartily supporting the Peace Movement. This was seconded by the Rev. F. Coleman and carried. At the evening service in the church the Association sermon was preached by the Rev. V. D. Davis.

THE UNITARIAN VAN MISSION.

THE Yorkshire van has for the first time this season had the best series of meetings. Quite unexpected interest was shown in the work of the Mission at Holmfirth, and thoughtful inquirers profited by the helpful addresses of Rev. Fred Hall, who was assisted by Mr. Salmon, of the Home Missionary College. The experience shows once again the futility of forecasts. As often as not it happens that the places that are looked upon as the most likely result in comparative failure, while places without any prospect yield splendid results.

In Northumberland, after an effort to get a meeting in the Westgate at Newcastle, the missionary, Rev. H. B. Smith, went to the Bigg Market without the van, and found large numbers of people ready to hear him, and there was a muster of between three and four hundred at the closing meeting with friends present from the local churches. This last week the van has been in Jarrow.

Later reports from Kingston-on-Thames were to the effect that three good meetings at least were held there, forcing the conclusion that if the centre of the town were not barred against vans fine audiences might be met with. The Rev. K. Bond and Rev. F. Summers conducted the Mission. This week meetings have been held at Hounslow, and the Rev. W. T. Davies and Mrs. Davies have been the missionaries. The Sydenham meetings are also being continued, and a large audience assembled to hear the speakers, including Revs. W. W. C. Pope and J. A. Pearson, on Wednesday night.

In Lancashire the week was spent at Castleton, where the Rochdale and Heywood churches furnished contingents of helpers, and the meetings were presided over by Revs. J. Evans and T. B. Evans, and Alderman W. Healey and Mr. B. Woolfenden. The Mission was conducted by Rev. J. M. Mills, whose fine addresses were greatly appreciated. There was a great crowd from Rochdale on the Friday night when the meeting was conducted by Mr. Spedding. This week the van is in Middleton, and moves next to Blackley.

The Rev. T. P. Spedding asks us to give publicity to the following appeal for funds in aid of the Van Mission:—"There are four vans at work in England this summer busily engaged in spreading among the people the religious faith held by Unitarians. The opportunity is great, the workers are full of enthusiasm, the response is large and keen. This season we hope to reach 150,000 people with our Unitarian message of faith, hope and love. All that is needed to make our satisfaction complete is sufficient money to pay the expenses. The cost of each van is about £250, being £1,000 for the total expense of the Mission for the year. Will you kindly help us with this most important work by sending a contribution to the Van Mission Fund and by interesting your friends in what we are doing?"

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Barnard Castle.—An interesting attempt to forward the cause of closer union was made at Barnard Castle on Sunday, July 23, at the suggestion of the Unitarian minister. The local paper, the *Teesdale Mercury*, refers to the matter thus:—"The Primitive Methodists, the Congregationalists, and the Unitarians have arranged for an exchange of pulpits on Sunday next. The idea which has prompted the movement is a desire to bring the free churches all into a closer bond of union and fellowship, and to sink minor matters of church polity or little differences in theological exactions in the endeavour to promote oneness of aim and purpose in evangelical work." In the morning the Rev. James Hawkins and in the evening the Rev. C. E. Everitt preached in the Free Christian Church, the Rev. W. F. Kennedy occupying the Congregational pulpit in the morning and the Primitive Methodist in the evening. Great satisfaction was felt by some of the leading members of the various churches at the success of the experiment, which has been helpful and inspiring to both ministers and people.

Billingshurst.—The funeral took place in the little graveyard surrounding the General Baptist Chapel at Billingshurst on Monday, July 17, of Mrs. Evershed Steele (née Carter), of Horsham, who passed away on July 13. Connected as she had been all her life with the churches of Meadow, Billingshurst and Horsham, Mrs. Steele had many reminiscences of earlier days. Many years ago her enthusiasm was awakened on behalf of the Italian patriots. She survived her husband just over a year, and passed away at the age of 87 years.

Bradford: Chapel-lane Chapel.—On Sunday, July 16, on the occasion of the choir sermons, a special musical service was given in the afternoon by the Prospect Wesleyan Choir, which was much appreciated. The proceeds were in aid of the choir fund.

Horwich.—A social function took place on Monday night last to do honour to Mr. T. S. Hilsley, who, after some twenty years of service, has retired from the conductorship of the choir. During the evening Mr. Hilsley was presented with a very handsome music cabinet in recognition of his services. The presentation was made by Miss M. E. Burgess on behalf of the choir, the Sunday-school, and the congregation.

London: Hampstead.—The golden wedding of Mr. and Mrs. Walter Baily last Tuesday was made the occasion of an interesting presentation by the Chapel Committee to their chairman. The presentation consisted of a framed photograph of the chapel, and the following letter, which was beautifully illuminated:—"Dear Mr. Baily,—We, the members of the Rosslyn Hill Chapel Committee, and its minister, offer to you and Mrs. Baily our affectionate congratulations on this your golden wedding day. You are our trusted leader and valued friend, and as we look back upon the eighteen years of your Chairmanship we recognise with deep gratitude your steadfast devotion to the interests of the chapel, and your unfailing consideration and kindness to the Committee. We ask you to convey to Mrs. Baily our affectionate regard and our appreciation of the great work which she has done for the congregation, especially in connection with the Women's Union. We wish to assure you both of our high esteem

and our warmest wishes for your continued health and happiness surrounded by your children and your children's children. We are, dear Mr. Baily, with sincere affection, your faithful friends, Henry Gow, Bernard M. Allen, Geo. W. Brown, E. F. Grundy, Henry J. R. Herford, Catharine R. Holland, F. de B. Lawford, Emma L. Lister, R. Mortimer Montgomery, Arthur Paterson, C. F. Pearson, A. H. Punnett, H. S. Nesbitt. July 25, 1911.¹²

Mansfield.—The current number of the *Old Meeting Calendar* contains the following note:—Your minister was present by special invitation at the ordination of the new pastor of the Congregational Church. We offer a hearty welcome to the Rev. W. McAdam, B.A., on his settlement in Mansfield, and rejoice over this fresh accession to the Christian forces in the town. The rapid growth of Mansfield has brought acute moral problems, as our weekly papers vividly illustrate. How much stronger would the forces for good living be in our midst if our several Christian congregations actively co-operated in good works. "At every moment of our lives," says Ruskin, "we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, then do it; push at it together." There are so many things we agree on that need doing, but which can only be attempted by the whole body of Christians in the community. Could we not make a beginning to-morrow!

Portsmouth: General Baptist Chapel.—Mr. Thomas Bond, who has just completed the twenty-fifth year of his ministry at the General Baptist Chapel, St. Thomas's-street, was presented on Friday, July 21, with a framed illuminated address in appreciation of his services at the chapel, which is one of the oldest in Portsmouth. The Rev. J. A. Marchant presided over a representative gathering, and in opening remarked that Mr. Bond was a man who spoke not simply as a result of what theory he had learned, but as the result of what he had experienced. The Rev. J. A. Brinkworth, of Saffron Walden, handed the address, which was signed by the members and friends of the church, to Mr. Bond, who thanked them all sincerely for their expression of good will. A presentation was also made to Mrs. Bond. Several members of other churches joined in the congratulations. Many personal friends also attended to add their testimony, among whom was the senior deacon of the Baptist Church, Mr. Jabez Warn, who spoke of "Brother" Bond as the aged Portsmouth philanthropist, whose lifelong efforts in the cause of the friendly societies and his zeal on behalf of the local charities were most gratefully appreciated by all who, like himself, enjoyed his friendship and appreciated the work he loved so much. He also suggested that the work of their pastor should be perpetuated by the congregation doing all they could to be faithful to Him "who went about doing good," and was ever ready to "do the will of his Father in heaven." The meeting closed with the Doxology and the Benediction.

Yorkshire Ministers' Union.—The quarterly meeting of the Yorkshire Ministers' Union was held at Mill Hill, Leeds, on Tuesday morning, July 25. Sixteen ministers were present. The Rev. C. J. Street presided in the unavoidable absence of the Rev. Charles Hargrove. Three new ministers were welcomed into the Union—Mr. Anderson, Congregational minister at Mexborough; Mr. Short, of Stanington; and Mr. Tavener, of Hunslet. The Rev. E. W. Lummis gave a very lucid exposition and summary of the Eschatology of the New Testament under the title of "The Mind of Christ."¹³ A discussion followed. Lunch was served as usual at the Old Bank Res-

taurant. In response to an invitation from Mr. and Mrs. Verity, the ministers once more paid their annual visit to High Bank, Roundhay, where they were most hospitably received and entertained. On the motion of Mr. Street, seconded by Mr. Rosling, a hearty vote of thanks was passed to Mr. and Mrs. Verity for their generous hospitality, to which Mr. Verity replied.

NOTES AND JOTTINGS.

MEMORIAL TO MISS MIRANDA HILL.

We are asked to make known a desire of several of the pupils of the late Miss Miranda Hill to raise some memorial of her life and work—a desire which will be shared by many former pupils who now, owing to loss of addresses in the course of time, can only be reached through the medium of the Press. It is suggested that this pupils' memorial should take the form of some open spaces work in connection with the Kyrle Society, of which Miss Miranda Hill was the founder. The present scheme for preserving the banks of the River Wandle, for which an appeal is already before the public, and in the inception of which she had taken a deep interest, has been thought a most appropriate memorial. All old pupils who have not already done so, and would like to join, are asked to communicate with Miss Dora Harris, Derwent Bank, Great Broughton, near Cockermouth.

IBSEN AS A MAN.

The Englishwoman continues to maintain its high level of literary excellence. The July number includes an article on "The Amazons," by Miss Lina Eckenstein, the author of "Women under Monasticism"; "All in the Day's Work," a sympathetic description of the never-ending toil which falls to the lot of the workingman's wife, by Ada Nield Chew; a study of Shakespeare's women, by Muriel Gray; and an article on "Ibsen as a Man," by Gunnar Heiberg. The latter is continued from the June number, and gives some interesting sidelights on the private life of the great dramatist, which sometimes reveal him as a rather irritable and contradictory individual, and sometimes as a genial talker and agreeable host. On one occasion, after the writer had been spending an hour with

Ibsen and J. P. Jacobsen in a café, the latter remarked to him, "Never have I heard three grown men carry on such a profound, meaningless conversation!" Ibsen, it appeared, had refused to talk about anything but gold—"gold in every scientific light"—and even then he spoke by fits and starts, and with long pauses between each observation.

* * *

On the other hand, in his own home, where all three members of the family—himself, his wife, and his son—made delightful hosts, "it was an especial pleasure to see Ibsen talking to and amusing the numerous elderly ladies that came to the house. He would sit down among them and talk about what he had seen, his books or his travels." The faces of his guests brightened as they listened to his animated speech, "and one would not readily forget having seen Ibsen creep out of his stony reserve in honour of a few lonely ladies, who seemed to him to need a little brightness and joy brought into their old eyes."

THE WORK OF THE NATIONAL FOOD REFORM ASSOCIATION.

The Third Annual Report of the National Food Reform Association calls attention to the bearing of the Insurance Bill on its work, the necessity for which is enforced in a series of striking letters. It also illustrates the close connection of faulty feeding and bad cookery with infant mortality, consumption, and intemperance. Among other matters dealt with are the proposed fixing of a standard for bread; the conference on the feeding of nurses; the formation of a parliamentary committee to deal with such subjects as milk, patent medicines, &c.; and the forthcoming conference regarding the feeding at public and private schools. Copies (price 3d.) may be obtained from the Secretary, 178, St. Stephen's House, Westminster.

A PROTEST AGAINST SWISS RAILWAYS.

The Times reports that the Swiss Scenery Preservation Society has presented to the Government a memorial urgently calling upon it not to grant concessions for any more Alpine railways. Of late a strong feeling has arisen among the more thoughtful and intelligent Swiss that their country has already been sufficiently exploited. Many beautiful passes and minor summits have been disfigured by overhead electric railways or besmirched by smoking engines, yet concessions for fresh mountain railways do not cease to be demanded. Quite recently as many as fourteen were before the Government at one time.

* * *

In its memorial, the Swiss Scenery Preservation Society condemns many already existing railways, such as the Wengernalp line, the Jungfrau Railway, which is not yet completed, and the lines up the Brienz Rothorn, the Schynige Platte, near Interlaken, the Stanserhorn, near Lucerne, Monte Generoso, near Lugano, and the Arth-Rigi Railway.

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TORQUAY.

An Appeal.

FOR twenty-eight years the Unitarians in Torquay and district have been holding their services regularly every Sunday in a hired room.

Torquay, in addition to its beautiful surroundings, is well known as a health resort, and is much frequented by visitors, especially in the cold season. The room is not comfortable or attractive, and those in delicate health have been precluded from attending Divine Worship.

The Congregation is convinced that the time has arrived when an effort should be made to build a Church and establish the cause in the town on a permanent basis. It has secured the refusal of a site in a central situation near to the parts principally frequented by visitors. The necessary funds being forthcoming, a more prominent site might be acquired. To be successful and command attention, an attractive-looking Church and a commodious School-room are both essential.

To secure these, those who are furthering the scheme are anxious to be assured of about £4,000. The resident Unitarians are but few, and by their own unassisted efforts could not possibly build such a Church as is required. But seeing the importance of Torquay, the number of visitors who come to the town, and the desirability of bringing their Rational Religious Faith more prominently before the public in the West of England, they confidently appeal to all who are in sympathy to assist them.

The Committees of the British and Foreign Unitarian Association and of the Western Union assure the Congregation of their support, and strongly commend the appeal to Unitarians throughout the country.

The following amounts have been already promised:—

	£	s.	d.
Sir E. Durning - Lawrence, Bart., London	150	0	0
Sir John Brunner, Bart., London	150	0	0
Mr. F. Nettlefold, London	150	0	0
Mr. and Mrs. H. Lupton and family, Torquay	150	0	0
Mr. and Mrs. G. T. Isaacs, Torquay	100	0	0
Mr. P. J. Worsley, Bristol	100	0	0
Mr. James R. Beard, Knutsford	100	0	0
Mr. R. Blake, Yeabridge	50	0	0
The B. & F. U. A.	50	0	0
Mr. T. A. Colfox, Bridport	25	0	0
Mrs. Peyton, Edgbaston	20	0	0
Mr. W. Buckton, London	20	0	0
Mr. C. Heaviside, Torquay	15	0	0
Mrs. J. Buckton, London	10	0	0
Mr. H. E. Bowring, Torquay	5	5	0
Mrs. S. Hollins, Torquay	5	0	0
Misses Clarke, Torquay	5	0	0
Mr. F. E. Willis, Torquay	5	0	0
Mr. and Mrs. J. Toby, Torquay	5	0	0
Rev. and Mrs. A. E. O'Connor, Torquay	5	0	0
Mr. C. Isaacs, Bournemouth	5	0	0
Mr. and Mrs. F. Williams, Torquay	2	10	0
Mr. Chitty, Dover	2	2	0
Mr. L. N. Williams, Aberdare	2	2	0
Miss McCance, Pau	1	1	0
Miss Isaacs, Bournemouth	1	1	0
Miss N. Baker, Torquay	1	0	0
Miss M. Oliver, Torquay	1	0	0

Subscriptions will be gratefully received and acknowledged by:—

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